

The Man of Labor Rules the World!



**The Revolutionary
Capitalism**

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Introduction

This is not just a theory. It is a way out of the dead end.

The creation of this ideology was prompted by a reality that can no longer be ignored. Nations long considered the pinnacle of human development are today facing basic problems — from healthcare to employment.

Unemployment in Canada — 7.0%, in Finland — 10.5%, in Spain — 11.36%, in Sweden — 9.7% (according to Trading Economics).

This is not a statistical error — it is systemic degradation. People are losing jobs, the economy is stalling, social infrastructure is splitting at the seams. And behind it looms not merely an economic, but a civilizational crisis.

What does modern power offer us in return? Handouts, subsidies, drug-injection sites, and the rhetoric of “all is well.” Instead of motivation to work — encouragement of idleness. Instead of development — redistribution. Instead of growth — decline.

Socialists, hiding behind slogans of equality and care, have created a system where labor has become unprofitable and honesty — naïve. In a country where it is easier to live off welfare than to work, poverty becomes the norm, and chaos — the new order. And all this under the sauce of “humanity.”

Look at Canada. People are tired of leftist rule. In Vancouver — tent cities, anti-social environments, criminalized streets. And this is not from the news — this is life itself. Now add another detail: anti-Trudeau stickers are being produced... in China. Which means that Western leftists are not only destroying their own societies — they are inadvertently aiding dictatorships.

Hungary shows the other side of the same degradation. Prime Minister Viktor Orbán, in power almost continuously since 2010, has built a system where power is concentrated, institutions are suppressed, and corruption has become the norm. The Corruption Perceptions Index (CPI) shows:

- in 2023 — 42 points, 76th place,
- in 2024 — already 41 points, 82nd place.

This is the worst result among all EU countries. A low CPI means flourishing non-transparent public procurements, control over the judiciary, kickbacks, and the merging of power with business. Hungary has already lost more than €1 billion in European funds, and another €10 billion is at risk.

This is an example of how supposed “national stability” turns into a corruption blockade, where the government is not interested in developing the economy, but only in clinging to power. This is not capitalism — it is authoritarian clan-ism disguised in pseudo-conservative slogans.

Medicine is degrading. People are dying from appendicitis. Education is producing specialists who cannot

recognize symptoms. Which means the problem lies deeper still — in diluted principles, poisoned humanism, and a hollowed-out system of training professionals.

This is not just a mistake. This is the collapse of a model. We see nations becoming poorer, more aggressive, more embittered. And in such conditions, radicals — from the left, the right, or from nowhere at all — rise on a wave of despair. One day we will wake up in a world where the familiar order has vanished, replaced by dictatorship and war.

That is why we need an alternative.

Not regression. Not a bloody revolution. Not another party under new slogans. But a genuine change of course.

Thus was born the idea of **Revolutionary Capitalism** — a system where the foundation of everything is labor, motivation, and honest success. Where wealth is not distributed, but created. Where the state does not interfere, but does not retreat. Where anyone can rise — if they are ready to act.

“By defeating poverty, we will liberate the human spirit.”
— **Vladimir Stroka, author of the manifesto**
Revolutionary Capitalism

Characteristics of the Ideology

The Worker — Master of the World!

The name *Revolutionary Capitalism* is no accident. For many people, the word *revolution* is associated with a bloody change of power, often tied to manipulation of the masses and a thirst for upheaval — Russia 1917, Cuba 1953, Cambodia 1968, and others. But this ideology corresponds better to another meaning of revolution: transformation, renewal, and escape from the ruin into which modern socialism has led entire nations.

This new revolution does not require blood. We are not for destruction — we are for renewal. We do not wish to resemble the aggressive communists or socialists of the past. On the contrary, we seek to prove that with a truly good idea one can come to power, demonstrate clear intentions, and make people's lives safer and better.

By “revolutionary,” we mean more *global*. If the whole world — or even a large part of it — unites under one idea, mutual understanding will emerge and common action will follow. If even one country embraces this idea, success is inevitable, and people in other nations, seeing it, will sweep away their dictatorships and put their own states on the right track.

Capitalism is competition — and where there is competition, there is the pursuit of quality and the contest for authority. Competition means progress and constant work, forming a cycle that drives the economy and prevents stagnation.

It is natural that we are, for the most part (ideologically), right-leaning. Human beings are inclined to protect their home, culture, and traditions. Love for one's home is inherent in all of us. That is why this ideology positions itself as **center-right**. For in truth, there are no 100% “right-wing” ideologies — and thus this is the most accurate classification.

The Flag:

- Blue — the peaceful sky above our heads.

- The gear — the workers, without whom our future cannot exist.
- The white shield — a bright idea.
- The tools — our faithful helpers in building a capitalist future.
- The oak leaves — nature itself, to which we owe our very lives, and without which we are nothing.

We welcome democracy, for the people must determine their own path. If the people wish to change their government, there must be reasons for it.

Core Principles and Ideas of Revolutionary Capitalism

The key is to give everyone an opportunity — not to impose a destiny.

The central mission of Revolutionary Capitalism is the eradication of poverty as a systemic phenomenon. This is not an act of charity, but a strategic condition for economic and social prosperity. A decisive struggle against poverty rests on a dual motivation: rational and moral. Yet the rational is paramount: the fewer the poor, the stronger the economy, the higher the consumption, the more stable the society.

Poverty is the main brake on progress. It limits people's access to education, healthcare, entrepreneurship — and therefore to the creation of wealth. By defeating poverty, we are not simply raising living standards; we are opening the doors to investment, technological breakthroughs, demographic stability, and cultural development.

The Path to Defeating Poverty: Not Equalization, but Participation in Labor

Revolutionary Capitalism does not propose handouts but the creation of jobs, conditions for business, and incentives for growth. A person must not be an object of aid, but a subject of the economy. Our goal is to give everyone the opportunity to earn, to grow, and to invest.

Example — the United States of the 1960s-1980s, when the labor market was open, and prosperity was achieved by the efforts of ordinary citizens. That was the era when even modest work provided sufficiency, and the notion of the “American Dream” was not a slogan, but a daily reality.

Work Instead of War

Our ideology is anti-war at its core. When people have housing, jobs, stability, and confidence in tomorrow, they do not fight. States united by a common economic philosophy have no interest in conflict, because mutually beneficial trade is more effective than violence. The money that in other systems goes to shells, in ours goes to healthcare, education, and infrastructure.

Economy as the Foundation of All

Revolutionary Capitalism seeks to build an economy of full participation, where everyone can contribute, receive fair compensation, and live with dignity. This strengthens:

- **The Army** — through increased investments from a healthy economy;
- **Healthcare and Education** — as long-term investments in human capital;
- **Culture** — as a means of spiritual and social unity of society.

The victory over poverty and corruption is not only a moral duty, but an economic strategy.

From Utopia to Norm

It may seem that such a system is utopian. Yet it has already been proven possible: the postwar recovery of Japan, Germany, and South Korea showed that with the right strategy, poverty can be overcome. These nations bet on labor, discipline, and investment — and achieved a breakthrough.

Country	Period	The essence of the policy	Result
USA	1950-1980	Freedom of Market, Power of Labor, Optimism of Enterprise	Economic Boom, Rise of the Middle Class
Japan	1950-1970	Industrialization and the Discipline of Work	Transformation into a Tech Leader
South Korea	1960-1990	Export Model: Balance of State Control and Market	From Poverty to Innovation Powerhouse
Finland	1990-2000	Education and Technology Investments	A Global Leader in IT and Science
Poland	1990-2005	Post-Socialist Economic Reforms	Doubling the Economy, Growth of Entrepreneurship

We offer not fantasy, but a plan to return to common sense.

Our so-called “utopian” goals are nothing more than what has already been achieved once — and can be achieved again.

The Human Dimension of SuccessThe future we propose is simple: a young person, after 2-4 years of work, can afford housing, transportation, a family — and retire at 45 with capital and confidence. Those who strive for more may build corporations. Those who prefer simple stability will have it. The essential point is that everyone must be given an opportunity — not imposed a fate.

The International DimensionOur ideology does not confine itself to a single country. If it is realized in even one nation, its success will inspire others. Then an alliance of a new type of states will emerge — built not on fear, but on cooperation. Where man is not an enemy to man, but a partner. Where ideology does not restrict, but unleashes potential.

“The best way to help the poor is not to be one of them.”—
Winston Churchill

Possible Challenges and Opponents

We do not fear criticism. We fear silence.

Every strong idea gives birth to resistance. Revolutionary Capitalism is no exception. It challenges not only existing systems, but also ideologies that for decades have been

ingrained in people's minds. Above all — socialism and modern liberalism.

Opponent No. 1: Socialism

For a long time, socialism has sold the idea of equality as the highest form of justice. But equality of what — opportunities, starting conditions, or outcomes? These questions were never truly answered.

Instead of helping a person rise, socialism conditions them into dependence. Where consumption without labor is encouraged, poverty becomes a habit, not a circumstance. A hungry man may fight for his survival, but one who feasts at another's expense ceases to fight — he craves comfort.

We see how, under the slogans of aid and justice, lies a simple truth: a dependent society is easier to control. The hungry man is aggressive, but manageable. And the weary poor, who know no alternative, vote for steady handouts.

Opponent No. 2: Late-Stage Liberalism

Modern liberalism has lost its essence as an ideology of freedom. Instead of personal responsibility — endless demands for protection. Instead of liberty — regimented "tolerance." Instead of growth — a cult of victimhood.

Under the pretext of equality, we are told that:

- the hardworking and the lazy are equal as workers,
- the irresponsible and the disciplined are equal as citizens,

- the indifferent and the self-sacrificing are equally valuable.

This is a lie.

True dignity is not granted at birth — it is earned. He who works must have more than he who will not. This is not cruelty — it is justice.

On the Distorted Notion of “Equality”

We are not against equality as a principle before the law. We are against distorted equality, where:

- universities lower their standards to “balance” the statistics,
- workers are hired not for competence but for “representation,”
- migrants who do not share the local culture are given the same rights as citizens who built the nation.

Such “equality” is an injection of chaos into the organism of the state. And the consequences — we already see them.

Unity Without a Foundation Is an Illusion

The idea of “unity of mankind” sounds good in theory but is dangerous in practice if it is not grounded in cultural, economic, and political foundations.

You cannot unite those who live by different values. You cannot demand that citizens abandon their traditions for the sake of abstract globalism. You cannot

build a society if you do not teach respect for differences, instead of suppressing them.

Revolutionary Capitalism rejects imposed dissolution, where everyone must be the same, thinking and marching in a single direction. That is not unity. That is a managed herd.

Predictable Resistance

We are ready for criticism. We will be called:

- radicals,
- extremists,
- anti-humanists,
- the “fascists of the future.”

So be it.

Because behind the slogans of tolerance, behind the cries of equality and social justice, there often stand cynical politicians who do not seek a better future for their nation, but power. They profit from masses unable to think. They are served by a people incapable of distinguishing real help from handouts.

“The fascists of the future will call themselves anti-fascists.”

— Winston Churchill

Let them criticize us.

Let them argue.

Let them even hate.

But let them hear.

Because silence is agreement with decline. And we — do not
agree.

The Question of Religion

Reason is what makes society truly free.

Revolutionary Capitalism is the ideology of a secular state.

We are not against religion itself. We are against its imposition.

Faith is a personal matter for every individual. The state must not dictate what a person should believe. But neither should a person dictate rules to society based on their religion.

The Principle of Separation

We firmly uphold a principle first articulated in the 18th century:

the state and the church must be separate.

- Laws are written not by canons, but by the Constitution.
- A judge relies not on Scripture, but on the Code.
- The level of education is not determined by the opinion of a religious leader.

Freedom of Faith ≠ Freedom to Interfere

Any religion may exist — as long as it does not interfere in politics, does not discriminate, and does not violate the rights of others.

What This Means:

- You may practice your faith.
- You may preach in your temples, schools, online.
- But you may **not**:
 - demand that laws conform to your faith;
 - impose censorship under the pretext of “offended feelings”;
 - receive state funding while influencing politics.

Religion Is Part of Culture, Not a Tool of Power

Religions have been part of human history — they have inspired, united, provided a moral compass. But history also shows: where religion seized power, there came bonfires, censorship, intolerance.

We refuse to repeat those mistakes:

- not the European Inquisition,
- not Islamic theocracies,

- not the fusion of Orthodoxy and state power,
- not sectarian influence over politics.

Education, Not Missionary Work

The state is obliged to protect children from ideological pressure — both political and religious.

**Religious lessons — outside the mandatory curriculum.
Science and logic — the foundation of the education system.**

Every child has the right to grow up in a neutral intellectual environment and to come to faith — or not — on their own.

Reconciliation, Not Struggle

We do not declare war on religions. We say:

“Be a moral pillar for the faithful — but not a political system for all.”

“When church and state are joined, both become weapons of tyranny.”

— Thomas Jefferson

The Economic Model of Revolutionary Capitalism

An economy where labor once again brings dignity, and effort — real results.

Why We Need a New Economic Model

The modern economy is an arena of imitations. Growth without real production. Employment without real work. Progress without real results.

Many nations are drowning in deindustrialization, bureaucratic parasitism, debt slavery, and digital narcissism.

The result is visible on the streets: mass unemployment, shuttered factories, abandoned towns, youth without a future.

The old model is dead — it can no longer create real value.

What We Build Instead

We propose *mobilization capitalism*, where:

- **the economy creates, not just redistributes;**
- **the working person is an asset, not a burden;**
- **capital is a tool of development, not a parasite.**

This is not socialism with handouts and forced equality.

This is not a rootless liberal market.

This is a new productive strategy, built on four fundamental principles:

Full Participation: Every citizen is engaged in the economy — directly through labor, or indirectly through support systems (medicine, education, construction).

1. **Fair Hierarchy:** those who work more and more effectively — earn more.
2. **Priority of Internal Growth:** first our people, our jobs, our production — then export.
3. **The State as Organizer, Not Master:** freedom for business, the knife for corruption, regulation for bureaucracy.

The Five Pillars of Our Economy:

1. The Productive-Industrial Foundation

- Construction of factories, processing facilities, agro-industrial complexes, technology parks.
- Megaprojects of infrastructure — bridges, roads, power plants, housing.
- The “Zero Void” program: if land is unused — it must work.

Goal: creation of real jobs and an export base.

History has confirmed the success of this path — Germany, Korea, China.

2. The Financial Foundation

- Creation of a National Development Fund — a centralized investment mechanism.
- Attraction of internal and external investments — based on full transparency and legal guarantees.
- Rejection of uncontrolled loans and credits. We will not grow through debt.

Goal: to secure the inflow of capital, without selling the country to investors.

3. Education for the Economy

- Education not for the sake of formality, but for the real economy: engineers, agronomists, builders, programmers.
- Direct funding of universities tied to production.
- State programs for adult retraining.

Goal: to train our own specialists, not import others.

4. Institutional Order

- Strict anti-corruption control — digitalization of public services, declarations, independent investigations.
- Rotation of officials, electronic governance, accountability of state structures.

Goal: to build a transparent and predictable environment — for business, citizens, and partners alike.

5. Social Balance — Assistance, Not Handouts

- Guaranteed minimum: housing, food, healthcare — as the base.

- Aid only with conditions: retraining, employment, participation in state programs.
- Transition from benefits to contracts: you receive help — if you work or study.

Goal: no one dies from poverty, but no one lives at the expense of others.

Step-by-step implementation — 4 stages:

Stage	Sence	Purpose
I. Industrialization	Construction, factories, agricultural chains	Mass employment
II. Export boost	Strengthening logistics and contracts	Currency inflow
III. Technologization	Education, innovation, automation	Increased productivity
IV. Sovereign growth	Investing in your own market, renouncing debt	Economic independence

This has already worked:

Country	Period	Model	Result
South Korea	1960-1990	Public-private partnership, export, discipline	From poverty to a tech superpower
Finland	1990-2005	Investing in education	Breakthrough in IT
China	1980-2020	Export + state discipline	Growth from an agricultural country to No. 2 in the world
Germany (FRG)	1950-1980	Marshall + industry	Economic miracle

How we differ from socialists and liberals:

Approach	Socialism	Liberalism	Revolutionary Capitalism
Attitude to work	Equalization	Optionality	System center
The path to success	Through the state	Through the market	Through effort + opportunities
Assistance to the poor	For life	One-time	Until stabilization
Influence of the state	Everywhere	Minimum	Organizing

Result: An Economy Where You Matter

Revolutionary Capitalism is not a theory. It is a tool for real breakthrough. Not a handout for the poor. Not an elite club for the rich. But a machine for creating national capital through labor, investment, and reason.

If even one nation dares — it will change everything.

If one people believes — others will follow.

Because poverty is not a curse.

It is a matter of strategy.

Possible questions and answers

Q: What should be done with those who cannot work?

A:

First, it is necessary to determine the reason why this person cannot work. Is he truly unable, or simply pretending? A thorough medical examination is required. And for such an examination, qualified professionals are needed — doctors — which in itself creates jobs.

If the person is not pretending, the next step is to establish the degree and severity of his condition. He should be placed in a special center where professional staff will take care of him. Again, this creates additional employment. He will receive allowances, and depending on his condition, the state should provide conditions for possible work.

If he cannot work at all due to his limitations, then he will not be forced to. In such a case, specialists will ensure either his rehabilitation or, if the condition is permanent, a comfortable life.

Salaries for doctors, caregivers, and all involved staff — as well as the allowances for the disabled person — will be

funded through citizens' taxes. We are not abandoning anyone to their fate.

Q: Who will control the honesty of doctors and officials?

A:

If violations are detected in institutions — whether corruption, theft of equipment, misuse of funds, or negligence of staff — the case is immediately transferred to special supervisory bodies.

The investigation is carried out at the state level, which eliminates the possibility of pressure from local structures. Oversight is exercised by independent commissions, regularly rotated to prevent dependency or the merging of power with supervision.

Q: How can we avoid the concentration of wealth in the hands of the elite?

A:

If a person, through their labor, intellect, and contribution, is able to create great capital — then they deserve it. Of course, such wealth will be monitored and kept fully transparent to law enforcement, to prevent corruption and criminal abuse.

Because why should there not be very wealthy people? Why must everyone be the same? That was the logic of Nazi Germany and the Soviet Union — and it led to ruin.

Our idea is to make life prosperous for the people as a whole. But this does not erase the existence of prodigies and geniuses who, by virtue of their abilities, can achieve more than the average person. Their success is not a crime.

Q: How do we prevent monopolies?

A:

As in every functional nation — through strict antitrust law.

Q: How do you plan to ensure “full employment”?

A:

By building everything that can move the nation forward: kindergartens, schools, power plants, factories, nuclear stations, roads, airports. Where yesterday there was nothing — tomorrow there will be cranes, concrete, and jobs.

By opening enterprises in wood processing, agriculture, manufacturing, technology, logistics, microelectronics — creating entire new industries instead of outsourcing them away.

Q: Why “Revolutionary”?

A:

Because it brings a true revolution to the system. People — like much of the so-called “civilized world” — have grown used to socialism and liberalism as the only options. Our idea is to break this deadlock and replace it with something new.

Q: Why “Capitalist”?

A:

Because in our world, money is directly tied to happiness and progress.

That means capital is our primary instrument for building a successful future.

Q: Do you fear automation — that machines will replace people?

A:

No. Machines are not the enemy — they are a tool. Yes, they will replace certain professions. But this is not the end — it is the beginning of a new era.

Some will build the machines. Some will maintain them. Some will design them. Others will teach and train. We will not

throw people under the wheels of progress — we will put them in the driver's seat of it.

We will not allow technology to push millions beyond the edge of life. Retraining, technology parks, new professions — this is our revolution. Labor changes, but it does not disappear.

History shows it clearly: once people harvested grain by hand, now machines do it. Yet without human hands and minds, nothing moves forward. Each wave of progress brings new challenges — and with them, new opportunities.

Q: When your movement comes to power, what will you do with opponents?

A:

That depends on who we are dealing with. If the previous forces were democratic but simply held different views — they will remain within the legal and political field.

If, however, we are speaking of criminals who committed ethnic cleansing, corruption, famine, or genocide — there will be a thorough investigation, and the guilty will be punished.

Extremist organizations preaching violence will be banned by law.

Q: What will be your foreign and domestic policy?

A:

That depends on the country we govern. If the nation is poor, there will be no time for foreign adventures — the priority will be to resolve internal problems.

If the nation is already developed, our foreign policy will be pragmatic and moderate: trade, building relationships, participating in international initiatives such as humanitarian aid, investments, and training of foreign specialists. Above all, we will strengthen ties with our neighbors.

As for domestic policy: once Revolutionary Capitalism takes office, our first task will be to consolidate power — especially in poorer countries, where political instability often leads to endless struggles for control simply to secure survival. Our duty is to guarantee a decent life for all citizens.

The first step will be infrastructure development. The next — the development of our people. In short: to rebuild and modernize the economy, as already outlined in our economic program.

Q: What will you do if the opposition wins the elections?

A:

For me, elections are not a battle for power, but a comparison of who can offer the best future for the nation. Therefore, I do not see my opponents as enemies, but rather as the other side of the coin — each with something to propose.

In such a case, it is the people themselves who must decide with whom they wish to walk forward.

Q: How will you develop the defense sector?

A:

That depends on the country.

If it is a nation with combat experience, the task will be to ensure that such knowledge is not lost or stolen. It must remain our unique strength. That means preserving it through archives, passing it down from generation to generation, and continually reinforcing it — while also learning from others.

If it is a nation with an inexperienced army, the priority will be cooperation: engaging in broad joint exercises with partner states.

And as soon as the economy is stabilized, we will invest in advanced technologies — securing licenses to produce them domestically, ensuring our defense is both modern and independent.

The army must be professional and fully contract-based. Military departments in universities must also exist — to train educated officers and reserve specialists.

Q: What will you do with terrorists on the territory of your state?

A:

It is crucial first to understand who they are.

If they are citizens of our country, they will be held accountable strictly in line with their actions and the law. If they are foreigners, they will be handed over to international tribunals — and we will ensure they face full justice.

Q: How will you pull a country out of recession — or even depression?

A:

That depends on the nation, since every economy has its own weaknesses. But there are universal measures that can be applied:

Stabilizing the financial system

1. Support banks and liquidity: the central bank lowers key rates (if inflation allows) and provides credit to commercial banks.
2. Deposit guarantees and insurance to prevent public panic.

State investment and programs

1. Fiscal stimulus: launching major infrastructure projects — roads, utilities, energy — creating jobs and a multiplier effect.

2. Support for small and medium businesses: tax holidays, rent subsidies, preferential loans.
3. Government procurement for domestic producers — localization instead of dependency.

Boosting internal demand

1. Direct payments to the population (if the budget allows), especially to the poor, to raise consumption.
2. Increasing minimum wages and pensions — carefully, to avoid inflation.

Restarting private initiative

1. Deregulation: simplifying business registration, cutting bureaucracy.
2. Legalizing the shadow economy by giving small businesses incentives to come into the open without fear.

Attracting investment

1. Guaranteeing property rights and judicial independence.
2. Capital amnesty — on condition that funds are invested in the real sector.
3. A clear long-term economic strategy — stability attracts investors.

Import substitution + export strategy

1. Developing key industries: agriculture, processing, engineering, IT.
2. Support for exporters: logistics, reduced barriers, trade agreements.

Institutional reforms

1. Fighting corruption, digitizing state services, and increasing budget transparency.

Q: When you are in power, what will you do about religion?

A:

As the author of this manifesto and its chief ideologue, I believe that every human being is a free and independent individual, entitled to decide for themselves what to believe in and how to live.

But it is a completely different matter when religion directly interferes with politics. Politics must be approached with a cold head — not in a state of emotional fever.

Secularization. That is my answer.

Q: How will your ideology spread internationally?

A:

Inspired by the success of a country governed under this ideology, other nations will naturally wish to replicate it. Some will adopt our ideas fully, others may take only certain elements and mix them with their own traditions. That is normal — ideology is never static. It adapts to the people, to the state, and to the historical goals of each nation.

Every country will have its own unique experience — and that is how progress is born. For only those who do nothing never make mistakes.

Q: Why do you criticize equality so much?

A:

I have no objections to the very idea of equality. My objections are to those who distorted it. Socialists and liberals turned equality into a vague, blurred word. They repeat the slogan: *"We are equal, we are one!"* — but what does that actually mean?

Equal in what? Class? Ethnicity? Culture? Appearance? Psychology?

Where are the boundaries of this equality?

In reality, it is a populist manipulation: a catchy but empty slogan. Its purpose is to play on people's emotions and bring to power those who offer no real solutions.

Q: Why do you see socialists and liberals as your main opponents?

A:

Because they live only for today. They do not think about tomorrow. Yes, I understand that full economic independence is impossible — but that is no excuse to ignore the duty of minimizing dependence.

They are overly centralized. Strike the top once, and the entire machine collapses.

They are weak. They are content with “more or less” and abandon progress, abandoning the expansion of horizons in every field.

They are corrupt. They nurture corruption in narrow circles, which allows them to bypass the law at will.

They manipulate concepts, they lie. I am certain my manifesto will face heavy censorship. When it suits them, they appeal to democracy as their tool — but the moment that same democracy no longer serves them, they fall silent and let it slip away.

They divide — and they rule.

Q: What about education? How do you make people actually learn?

A:

For most people, something light and entertaining is remembered better and faster than anything serious. They absorb it almost unwillingly — yet remember it for a very long time.

The essence of the solution lies in mixing study with films, games, and series. At first this may seem unserious, but the idea has great potential.

Alongside boring notebooks and textbooks, students should have access to various kinds of electronics — computers, tablets, and so on — where they can explore the material in more detail.

However, I propose not to give this access from the very first grades, so as to avoid early dependence on technology. Access should be granted later, when children are mature enough to appreciate it — so that they await it as eagerly as their birthday.

The key here is balance. Education is not a circus.

Q: You mentioned that under your idea people will retire at 45. Isn't that too early? And why?

A:

Forty-five is the midpoint of life. I do not want people's lives to become endless WORK. Retirement at this age carries several advantages:

1. If, for some reason, a person has not yet started a family, this is the perfect time.
2. No matter what, people will still have plenty of free time. Many will continue working — receiving both a salary and a pension.
3. By the time they reach 45, they will have already built up capital through investments, bank interest, and other means. This means they can afford more — and consequently, spend more.
4. As I have said before: those who worked will not live in poverty. They will be able to afford family life. Over the years, such a policy will ensure that the young outnumber the old. The young will easily support the elderly — and if those elders are still able to stand side by side with the younger generation, working as equals, this will generate capital growth for everyone.

Q: What will your migration policy look like?

A:

Restricted. With strict requirements. Again, I cannot judge fully without knowing the starting point of the country in question, but here are the basic principles:

1. Strict document control. All newcomers will undergo thorough checks and remain fully transparent to our institutions.

2. Residency must be earned. To obtain permanent residence, one must work for about five years.
3. Zero tolerance. Even the slightest offense will result in deportation.
4. Strong assimilation. Every immigrant will be required to learn the language and pass an exam in it, as well as exams on our nation's history and culture.

Why such requirements? Because our country is not a transit hub. Our country is for its citizens. We must protect our values.

Think of it this way: you may have a neighbor you get along with. But if the two of you were suddenly forced to live together in one room, you would soon notice habits you cannot accept. He might live his way — but it doesn't suit you. From this, your relationship could quickly sour, turning neighborliness into hostility.

Yet, as always, socialists and liberals claim to know better who ordinary people should live with. They make such decisions from the comfort of their estates, far removed from the consequences.

Conclusion

We will not be stopped by those who long ago stopped themselves.

Today's world is one where survival is presented as an achievement. Where poverty has become the norm. Where working is costly, and idleness is rewarded. Where the honest man feels foolish, and the parasite feels successful.

It is a system in which:

- The lies of politicians sound like care.
- Bribery is called aid.
- Fear is disguised as stability.

We live in an age of imitations. Imitations of progress. Imitations of freedom. Imitations of justice. And if nothing changes, the future holds only decline.

But humanity has another path. And this path is no fantasy. It is built on the greatest force that has always driven civilization forward — the desire to live with dignity through one's own labor.

Revolutionary Capitalism is not just an economic model. It is progress instead of decay.

- It declares: *"Poverty is not a law of nature. It is the consequence of inaction."*
- It affirms: *"Success is not a crime."*
- It demands: *"Better conditions for those who work."*
- It gives: opportunity to all — but promises nothing for free.

We do not call for destruction. We call for construction. Not for violence — but for meaning. Not for a return to the past — but for a breakthrough into the future.

We do not offer an ideology — we offer reality, where it is once again possible to be strong, honest, and free.

Our path:

- Toward a healthy economy, where contribution is valued above complaint.
- Toward a society where the weak are helped, but weakness is not rewarded.
- Toward a state where power is accountable, and corruption is a crime — not a way of governance.

If even one nation dares — the world will see that there is another way.

If one people rise — others will follow. This is what we call **Revolution**. Without blood. But with iron will!

«As long as we remain silent — the destroyers win. It is time to speak. It is time to act. It is time to rebuild — on our own terms.»

Founder of the ideology of “**Revolutionary Capitalism**”
and author of this Manifesto

Walter Stroka

Helsinki, Finland, 2025